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ORGANIZATIONAL ISSUES:

Pastor's & Evangelist's Equipping Ministry

During this time, called the church age, Christ has called out for Himself men who fulfill two special offices within the church. These are the pastor-teacher and the evangelist. These men, who are His special gifts to the church (Eph. 4:8), have a very special calling. They are to equip the saints, whose ministry is to result in the building up of the body of Christ. Due to the importance of these men's roles and their ministry which enables the church to function proficiently, Ephesians 4:11-16 will be discussed in detail. This text is foundational to this topic.

In Ephesians 4:11-16 the Apostle Paul stated:



"And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, ¹²for the equipping of the saints for the work of service, to the building up of the body of Christ; ¹³until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. ¹⁴As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; ¹⁵but speaking the truth in love, we are to grow up in all *aspects* into Him who is the head, *even* Christ, ¹⁶from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love."

Please note that this material is being presented differently than the rest in this manual because the author felt that explaining it in this manner would make it easier for the reader to understand. Also note that the verses which precede this passage will be discussed first for establishing context.

Discussion of the previous context:

Ephesians 4:7-10:

⁷But to each one of us grace was given according to the measure of Christ's gift. ⁸Therefore it says, "When He ascended on high, He led captive a host of captives, And He gave gifts to men." ⁹(Now this expression, "He ascended," what does it mean except that He also had descended into the lower parts of the earth? ¹⁰He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.)"

His victory over the enemy -- vss. 7-10

In verse 7, Paul talks about the gift of grace (an enablement) which Christ gives to believers through the Holy Spirit (cf. 1 Cor. 12:4-11, 27-28; Rom. 12:6-8; Eph. 3:7). This grace which Christ gives is the supernatural capacity every believer needs to enable them to carry out the spiritual work (cf. Eph. 3:2,7-8; Rom. 12:6; 1 Cor. 15:10) which He has given them to do (cf. Eph. 2:10; Php. 2:13) in His body, the church (Eph. 1:22-23; 2:19-22; 5:22-25). Not only does Christ give each believer the gift of grace which is necessary for them, but He also gives and continues to give gifts out of His grace to the church (cf. vss. 8,11). What are these gifts? The gift of gifted men; men who are prepared by Him for specific functions and offices in the leadership of the church (cf. vss. 11-16).

In order to see this, one needs to understand verses 8-10. In verse 8 the word, "Therefore," is referring back to the gift of grace which Christ has and continues to give to believers who make up the church ("Therefore it says, 'WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO MEN.'") The fact that Christ "ascended on high" is the reason that He could lead "captive a host of captives" and give "gifts to men."

In verse 8, Paul quotes from Psalm 68:18, though this is not an identical quote. The point being made in Psalm 68 is that God is the Victor over His enemies. This is the same point being made by Paul about Christ. Where as David stated in Psalm 68 that God "received gifts among men," Paul simply makes a new point that Christ "gave gifts to men." In referencing Psalm 68:18, Paul goes on to explain what he means that Christ ascended. He does this in verses 9 and 10, which are parenthetical; they are not a continuation of Paul's discussion, but simply a clarification of what he has already said.

In verse 9, the Greek text literally allows for three possible interpretations of the following phrase, "He also had descended into the lower parts of the earth." They are¹:

- a. That Christ descended to the earth (at His incarnation)
- b. That Christ descended down into the earth (to Abraham's bosom, Luke 16:22)
- c. That Christ descended into the earth (into His grave)

¹Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). The Bible Knowledge Commentary: An Exposition of the Scriptures. Wheaton, IL: Victor Books

The third option is the most logical choice because it was through His death and resurrection that Christ gained His victory (cf. 1 Cor. 15:57; Rom. 6:3-7). It was after His death that He descended into the grave, then ascended out of the grave through His resurrection, eventually ascending to heaven. This is the ascension which Paul was talking about in verse 8 after all things were filled by Him (vs. 10). He was glorified, being raised to the right hand of the Father where He, His blessings and His reign will permeate to influence (fill) all things (cf. Eph. 1:23; Col. 1:18). Therefore since He descended and ascended, He could give His gifts to the church, which is why Paul made this point.

Returning to the rest of verse 8, what does it mean: "He led captive a host of captives"? One could simply say as with Psalm 68:18, Paul like David was presenting the picture of a victor. In Psalm 68, David did not explain God's leading captive His prisoners. It was simply a statement of His victory over His enemies. This could very well be Paul's point. It is also probable that in Paul's mind he was picturing the victory marches which took place in his day. When the Romans won a war, they would parade the victor -- the king or possibly the commander in charge of the army -- at the head of a parade in a chariot for all to see to honor him. Behind him on foot would follow the leaders and soldiers of the defeated army. They would follow in humiliation and submission. As they proceeded, the victor would bestow gifts upon the people, such as throwing money into the crowds.

Jesus, Paul is stating, also gave gifts to men in contrast to David's statement that God received gifts among men. The picture therefore is that of the defeated enemies of God following Christ. Furthermore, as Christ the Victor led the defeated, He also gave gifts to men in celebration of His triumph. This is the overall theme of these verses. Though this victory march is assured through the cross (cf. Php. 2:8-11; Heb. 10:11-13; 12:2), its conclusion is yet future at the great white throne judgment of Christ (cf. Rev. 20:11-15).

As a result of the victory of Christ through His death and resurrection, He was able to give "gifts to men" (vs. 8c). What are the gifts that He gives? When answering this, please remember that verses 9 and 10 are parenthetical and explain the first portion of verse 8. This being the case, the reader can read verse 8 and then skip to verse 11 for a simpler understanding of the context. When this is done, it is clear what the gifts are which Christ gave: "And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers." The gifts He gave were men whom He gifted to lay the foundation of the church (Eph. 2:20), as well as those to build upon it (1 Cor. 3:9-15; 12:28; Eph. 4:11-16) and lead it (1 Pet. 5:1-4; Acts 20:28).

Discussion of the passage:

- I. "And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers -- vs. 11

According to verse 11, the gifts that Jesus gave to the church were gifted men. Four types of gifted men (church leaders) are listed -- apostles, prophets, evangelists and pastor-teachers. Before a discussion of these gifts from Christ,

please note that in this article the positions which these men hold will be referred to as offices. This designation is preferred because these four positions in the church structure differ from other positions such as elder, deacon, deaconess, teacher, etc. These men are specifically appointed (called) of God and gifted to fulfill their specific responsibilities. For example the deacon, and his female counterpart the deaconess, are servants of the church. They are chosen by men to fulfill their positions (cf. Acts 6:3). The church elders determine their function (cf. Acts 6:2) within each local body. (See article titled, "Leadership Roles Defined," which clarifies the differences between elders, deacons and deaconesses). In the case of elders, theirs is a position to which a person aspires (1 Tim. 3:1). There is no indication in the Scriptures that such a person is called to this position; they are appointed by men (cf. Titus 1:5; Acts 14:23). The elders must be spiritually mature men (cf. 1 Tim. 3:1-7; Titus 1:5-9) who are able to teach (1 Tim. 3:2), defend the flock (cf. Acts 20:28), refute false teaching (Titus 1:9), and carry out other responsibilities prescribed by the Scriptures.

Those who serve as elders, deacons and deaconesses are to be spiritually-minded people who meet scriptural qualifications (elder, 1 Tim. 3:1-7 and Titus 1:5-9; deacon, 1 Tim. 3:8-10,12-13; deaconess, 1 Tim. 3:11). They are also people who have been gifted by the Holy Spirit (1 Cor. 12:7,11) to carry out the roles God has for them in the body. This is true as well for the four offices listed in Ephesians 4:11. Those who fulfill these offices are men whom the Holy Spirit has gifted to carry out these special roles within the church. In their role, these men are also elders (cf. 1 Pet. 5:1; 2 John 1; 3 John 1) who hold a specific office within the sphere of the elders, having a specific call of God on their lives. This can be concluded from this passage because they are special gifts prepared for and given to the church by Jesus. Therefore they are obviously chosen or called by Christ. This is seen specifically in references pertaining to the lives of the apostles (cf. Gal. 1:15; Rom. 1:1; 1 Cor. 15:8 and Acts 9:3-6,15; Mark 3:14-19).

1. Apostles

An apostle (a special messenger) was an individual who was chosen by God to carry out various foundational tasks within the church. Looking at this word in the Bible, one sees two groups designated by this name -- The Twelve Apostles and others who were called apostles. The Apostles were made up of the original twelve (cf. Mat. 10:2-4), though after the cross Judas Iscariot was no longer numbered with them (cf. Acts 1:2). He was replaced by Matthias (cf. Acts 1:26; 2:42-43). The Apostle Paul was also this type of apostle (cf. 1 Cor. 1:1; 4:9; 9:1-5; 2 Cor. 11:5; Gal. 1:1,17), though he was not numbered with the twelve. The other apostles, those sent ones who were special ambassadors not numbered with the twelve and Paul, were Barnabas (Acts 14:14), Andronicus and Junias (Rom. 16:7), Titus, other unnamed men (2 Cor. 8:23), and Epaphroditus (Php. 2:25).²

Characteristics common to the Apostles are that they:

1. Had seen the Lord (cf. 1 Cor. 9:1; Heb. 2:3-4; 1 John 1:1)

² Some versions translate the word "apostles" as "messengers." See the NASB, 2 Corinthians 8:23 and Philippians 2:25.

2. Were chosen by Him for their offices (Luke 6:13; Gal. 1:1; Eph. 4:11; cf. Acts 1:20-2:14)
3. Were confirmed by God in their work (cf. 1 Cor. 9:2; 2 Cor. 3:1-3; 12:12)
4. Had great authority (cf. Matt. 16:19; 2 Cor. 13:10; 1 Thes. 2:6; 2 Pet. 3:2)
5. Were able to do signs, wonders and miracles (cf. Acts 2:43; 2 Cor. 12:12; 1 Cor. 14:18)
6. Helped lay the foundation of the church (cf. Eph. 2:20; 1 Cor. 3:10-11)

In this verse (vs. 11), the author believes the Apostles were in view, for they were listed first in prominence (cf. 1 Cor. 12:28) with the other gifts given to the Church by Christ. They were also foundational to the church in their ministry of establishing it, and some of them through writing the majority of the New Testament (cf. Acts 2; Eph. 2:19-22; 1 Cor. 3:10-11; 2 Pet. 3:14-16).

2. Prophets

In both the Old and New Testament times there were prophets (men: cf. 1 Sam. 3:20; Acts 15:32) and prophetesses (women: cf. Exo. 15:20; Jud. 4:4; 2 Kings 22:14; Luke 2:36; Acts 21:9). All indications are that the prophets played the major role in both time periods since the Scriptures say very little about the role of prophetesses. Though a prophetess would have prophesied the Word of God, there was a prohibition in the Scriptures for her teaching the Word of God to men or in public assemblies where men were present (cf. 1 Tim. 2:11-12; 1 Cor. 14:34-35). Therefore prophets are the ones in view in this passage.

The role of the prophet was that he both prophesied the Word of God (cf. Acts 11:27-28; 21:9-11; 1 Cor. 14:29) -- giving special revelation -- as well as taught the Word of God (cf. Acts 15:32). Prophets also helped lay the foundation of the church alongside the apostles (cf. Eph. 2:20; Acts 13:1).

3. Evangelists

In the Scriptures there was only one individual who was specifically called an evangelist; Philip (Acts 21:8). Philip was one of the first deacons chosen in Acts 6. Timothy was told by the Apostle Paul to do the work of an evangelist in 2 Timothy 4:5, though it does not say that he himself was an evangelist; he was a pastor. These are the only three passages (including Eph. 4:11) where this term is mentioned in the Bible. Therefore it is somewhat difficult to define precisely the work of an evangelist.

The word "evangelist," by definition, defines this person's function. He is a person who takes the good news of the gospel of Jesus Christ to those who know Him not. But was the goal of an evangelist to simply bring people into a personal relationship with Christ, or was it more than that? Due to the fact that the Scriptures do not specify the actual duties of an evangelist, this means that the Bible student needs to look at this office from a broader perspective than just these three passages.

In defining the work of an evangelist, please note that there is no spiritual gift of evangelism listed in the Bible (just as there is no spiritual gift of apostle). The evangelist then is a person who is gifted (i.e., teaching and/or exhortation and/or administration, etc.) and set apart by the Holy Spirit for the purpose of sowing the gospel and harvesting souls. He also holds the office of an evangelist (just as the Apostles were so gifted to do their work and hold their office). Since this position is a church office, it is to be held by a man and not a woman (as with the other three offices). In addition, Jesus told His disciples in Matthew 28:19-20, "to go therefore and make disciples of all nations, baptizing... and teaching them...." It is the evangelist's responsibility to do this as well (as it is for all believers). As one looks to the book of Acts, this commission of Jesus is clarified (cf. Acts 1:8); His mandate was carried out as people preached the Word of God in Jerusalem and beyond, resulting in churches being established (cf. Acts 2:14,37-38,42; 8:1; 11:19-26; Acts 13-28). Therefore from this picture, it is the author's understanding that the evangelist's work is not only bringing people into a relationship with Christ (cf. Acts 8:26-40), but actually that of starting new churches (which the Scriptures seem to indicate was the work of Philip; Acts 8:5-8,12). Although it is not stated in the Bible that the Apostle Paul was an evangelist, he surely did the work of an evangelist, resulting in the planting of many churches during the time of his three recorded missionary journeys (cf. Acts 13-20). Many people today seem to envision an evangelist as a person who goes from place to place holding evangelistic crusades. Though this could be one aspect of his work, it seems that a true evangelist was and is a church planter, either in his country or cross-culturally as a missionary. This is an important distinction to make because though the leading of a soul to Christ is wonderful, it is tragic when the new babe in Christ is abandoned and not brought into a church to be nurtured and cared for. What good parents would not give such basic and necessary care for their natural children? Therefore this should be done for one's spiritual children as well. For the evangelist whose regular practice is to go from place to place preaching Christ without follow-up for the new believers is in a sense irresponsible. This was not the practice of the Apostle Paul (cf. Acts 14:21-23; 15:36,41; 18:23; 1 Cor. 4:18; Php. 1:26; 1 Thes. 3:2-4; Titus 1:5), though the author realizes that this is not always possible in every case (cf. Acts 8:26-40).

4. Pastor-teachers

Pastor-teachers are individuals whose main function is to care for the body of Jesus Christ; the church. They do this through overseeing, shepherding (cf. Acts 20:28; 1 Pet. 5:2-3) and teaching believers the things of Christ (cf. Matt. 28:20; 1 Tim. 4:13; 2 Tim. 4:2; Titus 1:9).

Though most translations of Ephesians 4:11 render the words "pastors and teachers," as two separate offices, it is probably better to understand them together as one and the same. Thus this person is a "pastor-teacher." This becomes more evident as one looks at the Greek word construction. Doing so shows that Paul actually did group these two words together, something he did not do with the preceding offices. In explanation, Paul used the construction "tous de" (some as) in the case of the first three offices. In other words, Paul said that God gave "apostles," "some as (tous de) prophets," "some as (tous de) evangelists," "some as (tous de) pastors and (kia) teach-

ers." He did not say that He gave "some as (*tous de*) pastors and some as (*tous de*) teachers." Paul used a different conjunction for the phrase, "pastors and teachers." He used the Greek word "*kia*," which means "and." Therefore verse 11 would look like this: "And He gave some to be (*tous men*) apostles, and some as (*tous de*) prophets, and some as (*tous de*) evangelists, and some as (*tous de*) pastors and (*kia*) teachers. Therefore in the case of the office of pastor, the indication is that Paul was coupling the responsibilities of this position together with the spiritual gift of teaching.

As was stated earlier, this is important because the pastor-teacher should be able to not only pastor the flock which God has allotted to his charge, but be able to teach them as well, as the following verses of Ephesians 4 will show. Therefore, within the local church the pastor-teacher is an elder of the church, yet he is the teaching elder who has been specifically called and gifted for both aspects of this office. If he is not capable of doing one or the other, then he may simply be inexperienced, having not yet developed his gifts to that point, or he is not called and gifted to hold this office within the church.

NOTE:

Without spending too much time in this article to make a scriptural defense, the author will simply state that the offices of apostle and prophet are no longer functioning today. These two offices were foundational and necessary to the origin of the church (Eph. 2:19-20), but due to the completion of the New Testament and the church's foundation already being laid (cf. 1 Cor. 3:9-11), these offices are no longer necessary today. Yet the offices of evangelist and pastor-teacher are still functioning and necessary today because they are offices which equip and mobilize the church. These two offices continue what was started almost 2,000 years ago.

- II. "for the equipping of the saints for the work of service to the building up of the body of Christ" -- vs. 12

This next phrase, "for the equipping of the saints for the work of service," looks back to the previous context. This phrase begins to explain the first part of the main purpose that the gifted men were given by Christ to the church.

This passage states that an important aspect of the work of the men in these four offices was "the equipping of the saints for the work of service." The word "equipping" has the idea of preparing and completing a person, having the goal of transforming him into what he should be. In the case of a believer, what he should be is a person who is able to do the "work of service." Therefore these church leaders listed in verse 11 were given the job of ministering to the saints, not only in their function as an apostle, prophet, evangelist or pastor-teacher, but also with the goal of teaching and training them so that they would be capable of carrying out their function in the body of Christ.

In the epistles, various gifts of the Holy Spirit are listed (1 Cor. 12:28-29; Rom. 12:4-8). Some of them are supernatural sign gifts which were distributed by the Holy Spirit during the first century of the church's history. Other gifts the Holy Spirit still gives to believers at salvation (1 Cor. 12:7,11,13). It is the responsibility of the pastor-teacher and evangelist today to help train each believer to use

his spiritual gift(s) in the service of Christ and in His body the church. The goal and end result of this work Paul said was, "to the building up of the body of Christ." Therefore Paul was envisioning a church which would be a strong, useful structure, or body. In the epistles, three aspects of this truth are presented. They are:

1. The body of Christ is a spiritual building with a foundation and a cornerstone which is Christ (cf. 1 Cor. 3:9-11; Eph. 2:19-20; 4:16a; 1 Pet. 2:4-8)
2. The body of Christ consisting of individual believers built upon Christ its foundation, is a living, growing organism (cf. 1 Cor. 12:12-15; Eph. 2:21-22; 4:16b)
3. The body of Christ which is a living, growing org, is to be strengthened (edified) and built up in the faith through encouragement and discipline (cf. Rom. 14:19; 2 Cor. 12:19; 13:9-10; Eph. 4:16c; 1 Thes. 5:11; Heb. 3:13; Jude 20)

All three aspects are implied in this verse (vs. 12), though they are more clearly stated in verse 16 of this passage ("body," "fitted and held together," "by what every joint supplies").

It is the task of these gifted men to build upon the foundation which is Christ, equipping the body so that together it will work in the construction and strengthening of itself. This is primarily done through the ministries of:

1. The Word of God (cf. 1 Cor. 14:3,5,26; John 17:17; Acts 20:32; Heb. 4:12)
2. Prayer (cf. 2 Cor. 1:11; 13:9; Eph. 1:18; Col. 1:9; 4:12)
3. Our spoken word (cf. Eph. 4:29; Col. 3:16; 1 Thes. 5:11)
4. Our actions toward (service to) individuals (cf. Rom. 14:19; 15:12; 1 Cor. 14:12; Jude 20)

These four ministries are necessary to equip and build up the body, which will eventually produce believers who are unified in the faith, knowledgeable of the Son of God, and mature. Paul describes this in the following verses (vss. 13-16):

- III. "until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ." -- vs. 13

Stated in this verse is the goal which can be reached when the pastor-teacher and evangelist are involved in the "equipping of the saints for the work of service, to the building up of the body of Christ." This goal will not be reached "until...all [believers] attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ."

The first thing one needs to note in this verse is the word "until." This word denotes a process as well as a conclusion. The goal which the gifted men are to work toward will continue throughout their entire ministry. Actually, this goal will never be completely realized in this life. Its conclusion will only be achieved when the church is in heaven around the throne of Christ.

One also needs to take note of the word "all." This word states that the goal includes "all" believers, not just some. Thus the focus of those in these offices is not just upon individuals, but upon the church as a whole.

What are believers and the church as a whole to attain? Paul listed three aspects of this goal, each being introduced by the preposition "to (Gk.: eis)":

- a. "To the unity of the faith, and of the knowledge of the Son of God"
- b. "To a mature man"
- c. "To the measure of the stature which belongs to the fullness of Christ"

Paul tied together the "unity of the faith" and "the knowledge of the Son of God." He did this because these two are dependent upon one another. In other words, an individual, or a church for that matter, cannot attain to the unity of the faith without also attaining to the knowledge of the Son of God (cf. John 16:3; 17:3,25,26; Col. 2:2). Therefore as one attains to the knowledge of the Son of God -- if this knowledge is applied to his life (this is implied, cf. Jam. 1:21-25), he will also attain to the unity of the faith. This is true because knowledge of Christ and His teaching applied will cause a person to mature, which will result in unity (cf. Eph. 4:1-3). This is one reason why the gifted men of the church are to teach those who have been allotted to their charge, so that there will be knowledge and unity.

The second aspect of this goal is that the church is to attain to the level of a mature man. In other words, as saints are equipped and built up, individual believers and the body as a whole will mature. This is why the gifted men are to proclaim Christ and admonish (warn, exhort) those allotted to their charge. Paul states this fact in Colossians 1:28. There he said: "We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ." This is again based upon knowledge of the Word of God, because without it, believers will be babes in their thinking and not mature men (cf. Heb. 5:12-6:2).

The last aspect of this goal is that we are to attain "to the measure of the stature which belongs to the fullness of Christ." It is to the "measure" (the fullest extent) "of the stature" (of that which is possible) "which belongs to the fullness of Christ" (of His complete filling) to which we are to attain (cf. Eph. 3:19). Therefore, the "fullness of Christ" is the standard of measure. "To the measure of the stature" is the degree to which we are to attain the "fullness of Christ." Since "the stature" is the greatest possible amount of the "fullness of Christ" to which a person can attain, it is to that measure we are to be filled with Him. Therefore the goal of the gifted men in the church is to equip and build up the body to the point where they attain to a complete filling of Christ to the fullest extent possible which will be evidenced by His manifestation in their lives. In other words, they will be Christlike.

- IV. "As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all *aspects* into Him who is the head, *even* Christ, from whom the whole body, being fitted and held together by what every joint supplies,

according to the proper working of each individual part, causes the growth of the body for the building up of itself in love." -- vss. 14-16

Verses 14 through 16 list the results of a church which has been equipped and built up, making it a body that is: 1) unified through the knowledge of Christ; 2) mature; and 3) living Christlike. The result is that the believers of such a church will:

a. "No longer to be children tossed here and there by waves and carried about:

1. By every wind of doctrine
2. By the trickery of men
3. By craftiness in deceitful scheming" (vs. 14)

The first result listed is that mature believers will no longer be like children who are "tossed here and there" (swung around until they are dizzy) as a result of false teachers and their doctrines. In other words, they will not be easily moved and persuaded by every false doctrine that comes their way, by the "trickery" (lit., dice playing) of men who bring their false doctrines, along with their cleverness and skillful cunning in deception. They instead will be mature men and women who, according to Hebrews 5:12-14, will "have their senses trained to discern good and evil," and no longer be infants who are "not accustomed to the word of righteousness."

b. "But speaking the truth in love, we are to grow up in all *aspects* into Him who is the head, *even* Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love." (vss. 15-16)

The second result listed is that the body, as a result of the grace which Christ gives (cf. vs. 7), will itself work together in such a way as to further grow and build itself up.

The phrase, "but speaking the truth in love," is in contrast to that which the false teachers did. They taught false doctrines to the church causing upheaval and a breaking down of the body. But Paul stated that the truth, when it is spoken and lived out in love (the word "speaking" has the idea of both the believer's words and deeds), will positively impact the body of Christ causing it to "grow up in all *aspects* into" Him who is the head of the body, the church. This is true because things done in love, in accordance with 1 Corinthians 13, are done for the edification of others (cf. Rom. 15:2; 1 Cor. 14:3,12,26; Eph. 4:29); in this case for the edification of the body of Christ. Also the idea of the phrase, "into Him who is the head," is that the believer is to grow up "into" (the likeness of) Christ -- all aspects of Him and His character -- becoming more like Him. Therefore this is the goal, but a result as well.

Paul further stated in verse 16 that from Christ (context from verse 15) "from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love." Therefore Christ -- the

Head -- is the source of His abundant grace (vs. 7; cf. 2 Cor. 9:8) which He supplies to His body, giving it the ability to function (cf. John 15:4-5; Eph. 3:7; Col. 2:19). It is Him "from whom the whole body" is "being fitted and held together by what every joint supplies." This parallel thought is seen in Colossians 2:19 which states, "...from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God."

Verse 16 states another important aspect of this truth; the individual members of the body also have a function in this process. The result of the distribution of Christ's grace is not only dependent upon Christ Himself, but upon each member of the body as well. This is the case because the distribution of the grace supplied depends on, or is "according to the proper working of each individual part." In other words, each member (individual person and/or church) needs to do his part in the body of Christ so that the grace of Christ will flow through His body to have its maximum potential and desired result. As this occurs (as the last phrase of this passage states), this "The grace Christ supplies, in conjunction with the proper working of the body, will cause the body to grow; and through the expression of its love, will work together and build itself up. Christ is both the goal and the source."

NOTE: The New International Version renders a better and easier translation of verses 15 and 16: "Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work."

From this passage, it is clear that the pastor-teacher and evangelist have very special offices in the body of Christ. This is also why it is so important that they carry out their responsibilities of equipping and do it well. If they do not do it well, then the body of Christ will be negatively impacted because the body will not be built up. As a result, believers will not be maturing in their faith. But, if they do it to the best of their ability, then the body of Christ will make an impact for which its members, along with its pastor-teacher and evangelist, will be rewarded.

Practical issues related to the pastor-teacher/evangelist:

The pastor-teacher, who is the leading elder, is in a special situation. He is the teaching elder because he has been called by Christ and gifted by the Holy Spirit for this office. Also, he usually has more biblical education than the other elders. Because he is generally the one whom most look to for leadership and guidance, much of the responsibilities fall upon him. Below are some thoughts which pertain to the pastor, the evangelist, and their work.

Though the pastor/evangelist usually bears the burden of the majority of the responsibilities in the church, it is his duty to train up others to work alongside him in the ministry (Eph. 4:11-12; 2 Tim. 2:2). The wise pastor/evangelist will work with and train his elders to be responsible for areas in the church which need oversight. This would require the pastor/evangelist to delegate areas of responsibility to the other elders, who are gifted to carry out such responsibilities. He may designate elders to be responsible for things such as:

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| 1. Worship | 5. Church upkeep |
| 2. Evangelism/missions | 6. Visitation |
| 3. Discipleship | 7. Fellowship |
| 4. Finances | 8. Counseling |

By doing this, it will alleviate his workload and enable the body of Christ to use its gifts and talents which God has given it for the work of service (cf. 1 Cor. 12:7,11,14-30). It will also give him more time to focus his attention on his main areas of ministry. (See the article titled, "Church Organization"). It is the pastor/evangelist's job to share authority and responsibility and not lord it over those under his care (1 Pet. 5:3; Mark 10:42-45). It is also the pastor/evangelist's job to do the work in the church that no one else is capable of doing (e.g., preaching, teaching, counseling, leading, etc.). It is not his job to do the work that no one else will do. If believers in the church can do something, then they should be given the opportunity to do so. They are to use their spiritual gifts for which they will be rewarded. If the pastor/evangelist does the things which they can do, he will not be enabling them to serve God as they should. He will be preventing them from using the spiritual gifts which the Holy Spirit has given them at salvation (1 Cor. 12:7,11,13) for the purpose of service (1 Cor. 12:4-7). He will be stealing opportunities for ministry from them, as well as the related blessings of seeing God work in and through them. If on the other hand, people in the church are capable of doing things and yet do not want to do them, then the pastor/evangelist may have to find others to do this work, do it himself, or simply leave it undone until God raises up someone else to do it. The author believes that this last option is not often followed for many times the pastor/evangelist or his wife do the work themselves. At times this may be necessary. But if he cannot find a willing individual, it may be better to leave the job undone until someone in the church volunteers. Having just anyone fulfill a need may cause more problems than leaving the position unfilled if the person chosen is not qualified.

Another option for fulfilling positions in the church is to train and prepare people who are gifted to do the ministry, but who are unsure of doing it. At times a person may not always see his potential or may be afraid to take on new responsibility. This is where the pastor/evangelist's job as an equipper is important (Eph. 4:11-12). He is to help this individual see his or her potential and help them transition to new and maybe greater responsibility. As one author stated, "It is the pastor's job to cause pain" (author unknown). He then explained that the pastor is to cause just enough pain so that people will grow in their faith, but not so much pain they recoil from the pastor and/or the church. This is so true. It is the pastor/evangelist's job to help people make uncomfortable decisions which will help them move out of their comfort zone, thus growing in their faith. These people need to learn to trust more and more in Jesus and His Holy Spirit and less and less in themselves and their own abilities (cf. John 15:5). They need to learn to "walk by faith and not by sight" (2 Cor. 5:7), which is difficult and uncomfortable for all believers. So as the pastor/evangelist recommends ministry opportunities for a person to be involved in which will help stretch him spiritually, he also needs to be willing to enable him to make that transition. In so doing, he needs to be sure that he does not cause so much pain that they no longer desire to do any ministry or even leave the church. As the pastor/evangelist sees areas of ministry which need to be fulfilled in the church, he is to assist members in transitioning into their new areas of responsibility. This is an important area of his ministry -- equipping the body.

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Those ministries which you checked that do not help equip believers, are they necessary for you to do? Are there other people who can do these things so that you can spend your time more profitably?

4. Below list the ministries which you listed under question number 3 that you gave a rating of 6 or less. Next to that ministry state one of the following options:
- a. I should discontinue this ministry (it is not effective)
 - b. I need to change how I do this ministry (to make it more effective)
 - c. I should ask someone else to do this ministry (maybe you do not have the time to do it well or are not gifted in doing it)
 - d. I should seek help from someone who is proficient in this ministry (getting direction and/or training from someone who has more experience than you)

Then under the option you chose, write the next step you need to take or who you need to contact for help.

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5. What things are you not doing which you should be doing to better believers in your church?

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6. How do you plan to incorporate these things which you are not doing into your current ministry? Do you need assistance in doing this? If so, whom could you contact to help you?

7. As a pastor-teacher or evangelist, you have been called by God to a very special office, just as the apostles and prophets of old were. Knowing this, describe what your attitude should be from the perspective of these passages: John 13:3-5,12-16, Mark 10:45 and Philippians 2:3-8.

SPECIFIC QUESTIONS FOR CROSS-CULTURAL MISSIONARIES AND CHURCH PLANTERS:

1. God's call of a person as an evangelist (cross-cultural missionary or church planter) is a specific call. What have you or others seen in your life that confirms this calling?

2. When a church planter or cross-cultural missionary begins a new church, he needs to be involved in many different ministries to help the church get started. List below those ministries in which you will ultimately need to spend the majority of your time in once the church is established and growing. Next, write how you will transition from the many ministries in which you are involved to the few God has called you to do to equip the body of your church.
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YOUR PLAN:

3. As you begin your equipping ministry, what key positions will you need to train people to fulfill first?

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Why did you choose these positions?

4. As you begin your equipping ministry, what key areas (topics) should you teach to the new believers in your church?

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Why did you choose these topics? Why are they strategic?

5. Why is it so important to start your equipping ministry from the very beginning of your church plant?